irradiation, and that universal Harmony in which all the sounds of the world are attuned into a song celestial. His soul has undergone, as Piancis Thompson describes it, ((The heavenly magnetisation by which it points always and unalterably towards God." He is the incarnation of that sanctity which according to the same great mystic smger, is (genius in religion/ Squared to this supreme spiritual strength is his God-assigned tasK. in life. His heaven-ordained mission is, not merely to confute the erring unbelief which denies God and pronounces worship as inconsequential, but to convict tho arrogant egotism which denes God and denounces worship as self-abasing. Invulnerably panoplied, as he fancies, by a heavenly boon against assaults of all imaginable powers and potentates, Hiranyakasyapa assumes the God and challenges his son to vindicate his faith in one higher than the world-controlling father. He ruthlessly subjects the son to every conceivable mode of torment. But the malignant agents of ferocious persecution—flame or flood, stone or steel, hunger or hemlock, cannot scathe or quell the devotee of *Havi.* Humiliated and infuriated, the demon-king demands ocular proof of the persistently proclaimed *Narayana.* <s Where exists, in which quarter is to be spied, that phantom of which you incessantly prattle in a servile tone," (< *Foi a cert flinty,'** answers the God-illumined One, *" Iswara exists as'fJie one eternal Reahty ', with a clearness that*

cannot be missed by any seeing eye. He is manifest everywhere ; why this superfluous search here or there? Away with all doubt whether here He exists or there He exists not)"
This categorical answer is driven home with the ' Everlasting Yea'
s< The Encircling One is implicit, as the ultimate Truth in all." Let us note, by the way, that Prahlada does not argue with the acumen of a philosopher, but he asserts with the authority of the seer. Again what mine of meaning is comprised in that appellation of the Mo&t High, *Chakyi*' It denotes the circum-ambience, the love-embrace of the Deity ; within which the whole universe rests ensconced. Stung to madness by this undaunted assurance of the youth, the heaven-challenging * *asura'* rushes forth, sword in hand with the cry (Disclose thy *Hari* in this pillar of iron, or fall by my sword ' The serene answer to this mortal threat is, *"Prow gods to grass-blades, He permeates all, indubitably He is the Indweller of this pillar ', Him you shall behold now and here."*
How the inspired singer of this divine lay sends a sanctifying thrill through our souls with the profound observation that as Prahlada thus proclaims the Immanent God, the entire Universe stands, through its myriad denizens, translucent with Divine Immanence 1 From all quarters, through all avenues, this holy light of an All-permeating Personality floods in upon the awe-inspiring scene ; '{the confession of